

VIII. FOR CONSCIENCE TO BE OF ANY REAL VALUE, TWO CONDITIONS ARE ABSOLUTELY NECESSARY:

- ① 1. One's reason or teaching must be correct. This depends wholly upon one's education and training --PAUL.
2. This places a tremendous responsibility on parents and teachers of the young--to see that they are properly trained, so they may form proper concepts of duty.
3. THE ONLY WAY THAT ONE CAN TRULY BE VOID OF OFFENSE IS TO BE IN ACCORD WITH GOD'S LAW, WHICH IS OUR ONLY RULE OF CONDUCT---THEN HIS CONSCIENCE WILL APPROVE OF IT AS THE RIGHT STANDARD.

- ② 4. One must exercise his conscience:

For this reason some people are truly miserable: They know what they should be doing, but will not do it--therefore their conscience condemns them.

This leads to a miserable life.

One who knows that he should not lie, will condemn and accuse himself when he lies.

One who knows that he should be attending every service, accuses himself when he refused to attend.

5. ONE WHO KNOWS HIS RESPONSIBILITY TOWARD THE GOSPEL, CONDEMNS HIMSELF BY REFUSING TO OBEY.

Spencer, Tex 9/17/61

Bridg City, Tex 3/10/62

Waller, Tex 2/12/63

3/29/76

Bridg City, TX 5/10/81

Channah TX 3/17/91

Introduction:

- BODY:

1. Just what it is, and what it does are questions which have caused ~~no~~ little controversy and conversation.
2. Some think that God guides man through the still small voice of Conscience to do right and refuse wrong.

1. According to Webster it is "the faculty, power, or inward principle which decides as to the character of one's action...warning against and condemning that which is wrong and approving that which is right...the moral faculty passing judgment on one's self"
2. Conscience in Latin--"con"--with, and "scientia"--to know, from whence we get the word science--HENCE: "to know with" or "joint knowledge" (con- with - oida- to know)
3. THAYER SAYS: It means "The consciousness of sin"--He then expands his meaning thus: "The soul distinguishing between what is morally good and bad...prompting to do the former and shun the latter, commending the one, and condemning the other."

1. Acts 23:1--"I have lived before God in all good consc...."
Acts 24:16--"Herein do I exercise myself to have always a.
2 Tim 1:3---"I thank God.....served....good conscience."
2. From these we note:

IV. THIS NATURALLY RAISES THE QUESTION: IS CONSCIENCE A GUIDE
AT ALL?????

- V. IT IS NOT THE PURPOSE OF THE CONSCIENCE TO DETERMINE WHAT IS RIGHT OR WHAT IS WRONG.

1. This belongs to the faculty of reason (being rightly taught.)
2. An illustration will suffice:
 1. Take our civil courts, ~~it~~ the law ~~of the land~~.
 2. The court ~~does~~ not say what the law ought to be.
 3. This is the function of the legislature.
 4. The court seeks to determine what the law says, then decide what one's conduct ought to be in light of law.
 5. Just so with the ~~conscience~~: It does not, and must not attempt to make the law, but in view of the law, the conscience acts and pronounces the verdict of guilty or not guilty.
 6. (The law states the correct rule of conduct and fixes the penalty for its violation. It is the business of the courts to see that the law is enforced.)
(So it is with the conscience.)
 7. The court would be powerless without the law.
(Conscience would cease to function with the faculty of reason or guidance.)

1. Paul spoke about a "weak conscience"--or one that has not been properly trained or developed.
2. Then we have "pure conscience"--meaning one that has not become biased or warped by evil desires and appetites of the flesh.

1. 1 Tim 4:3--"Seared, as with a hot iron."
2. When cattle are branded with a hot iron, the sensor nerves are burned out, and the place becomes caloused over. No more feeling in it.
3. Just so, when one's conscience is burned or seared over. Paul says some "Who being past feelings gave themselves to lasciviousness, to work all uncleanness and greedness."